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The Process of Sajdah (Sujud) Described in Full Detail

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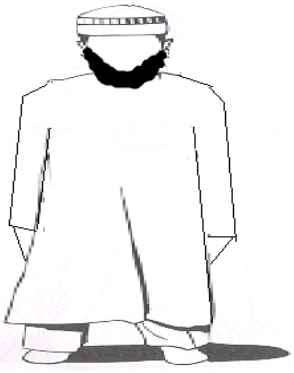
In the Name of Allah, Most Gracious, Most Merciful.

1) Pronounce the third takbir (Allahu Akbar) after standing fully erect from ruku. (One has the option to either raise the hands up to the shoulders or to not raise them at all.)

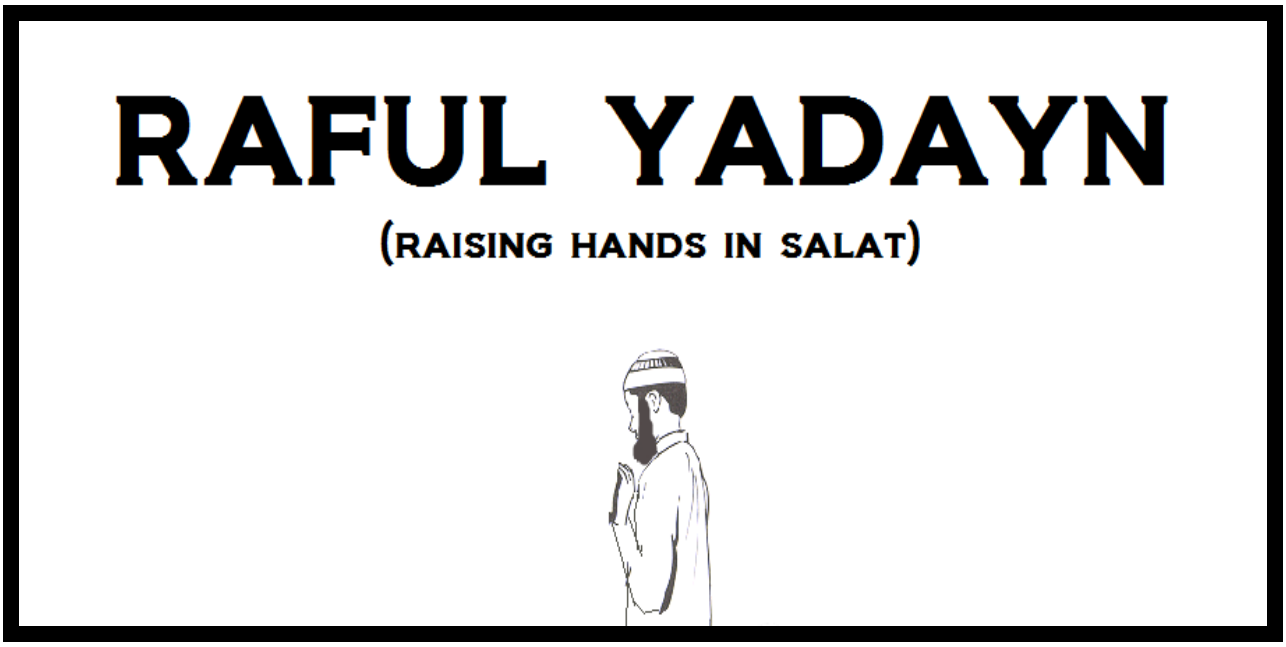
Takbir (Allahu Akbar)

RAISING HANDS UP TO THE SHOULDERS

NOT RAISING HANDS DURING TAKBIR



The evidence for the permissibility of raising the hands after standing erect from ruku and prior to prostrating in the sujud position is a hadith collected by Bukhari wherein Salim bin 'Abdullah reported: "**My father said, 'Allah's Apostle (P.B.U.H.) used to raise both his hands up to the level of his shoulders when opening the prayer; and on saying the Takbir for bowing; and on raising his head from bowing he used to do the same, and then say "Sami a-l-lahu Liman hamida, Rabbana walaka-l-hamd...**"



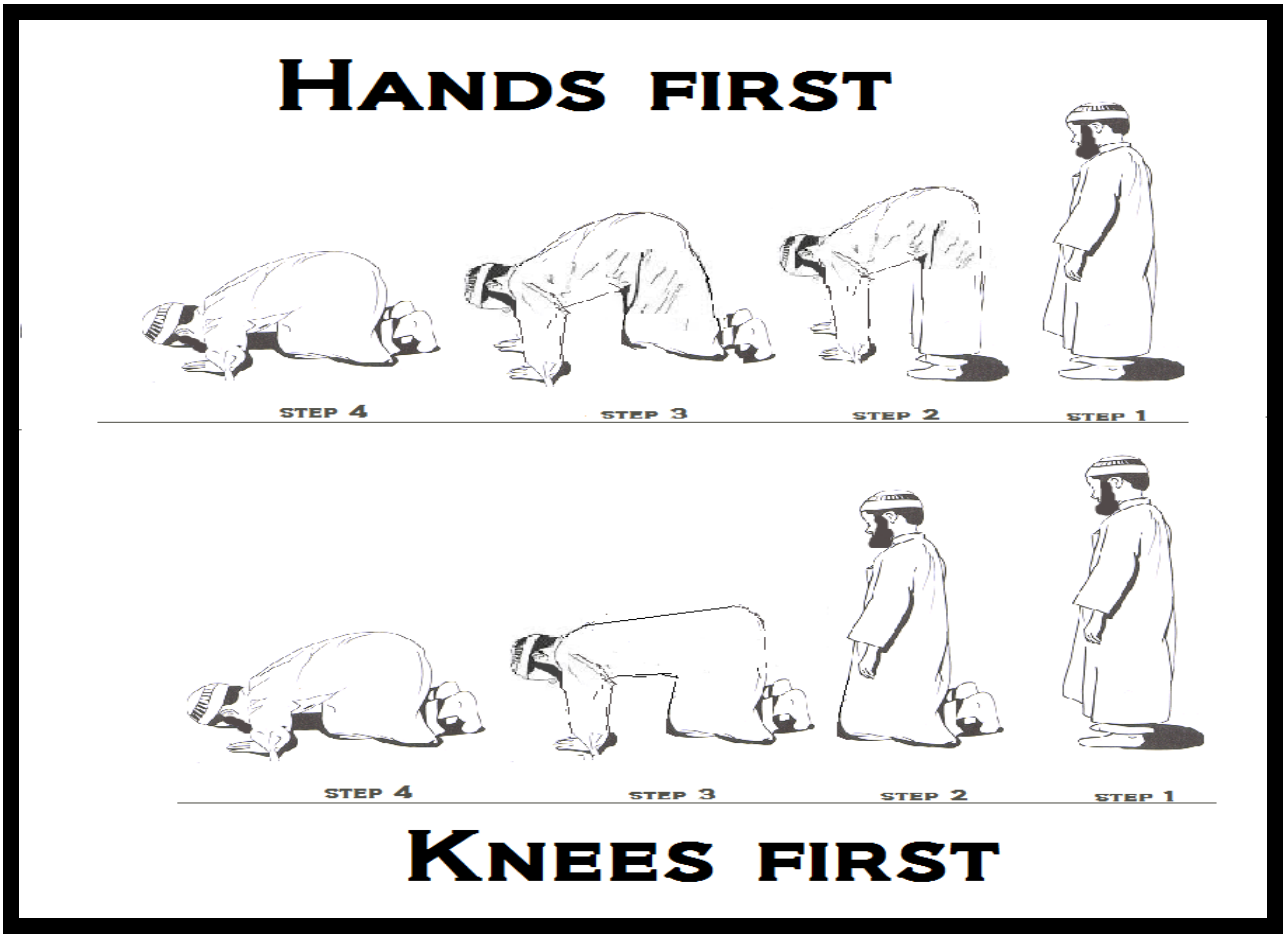
Likewise, the evidence for not raising the hands before entering sujud is found in a hadith from the collection of Tirmidhi wherein Alqama narrated that 'Abdullah ibn Masud (ra) reportedly said: "**Should I not demonstrate the prayer of the Messenger of Allah (P.B.U.H.) for you? He (P.B.U.H.) performed the prayer, and did not raise his hands except at the initial takbir.**"

NOT RAISING HANDS BEFORE ENTERING SUJUD

In light of the above mentioned ahadith, it is important to note that the scholars have not reached a consensus as to which practice is ideal. Therefore, one has the option to perform either of these acts of worship. It is also worth mentioning that regarding the practice of raful yadayn (raising the hands in salat), the practice of the Shafii Madhab is to raise the hands in four instances; namely, with takbiratul ihram (starting the salat with the first saying of "Allahu Akbar"), before and after the ruku position, and after standing up for the third rakah of a four rakah prayer. The method employed by the Hanbali Madhab closely resembles the practice of the Shafii Madhab in that the Hanbalis prefer to raise their hands in three instances; namely, with takbiratul ihram, and before and after the ruku position. Whereas, the practice of the Hanafi Madhab is

to only raise the hands in the beginning of the salat with the opening takbir (takbiratul ihram). Lastly, the method of the Maliki Madhab varies between the practice of raising only the hands at the beginning of the salat with the opening takbir to raising the hands in three instances; namely, with takbiratul ihram, and before and after the ruku position.

2) Enter the sujud/sajdah position (prostration) by placing the palms of the hands on the ground before the knees or prostrate by placing the knees on the ground before the hands.

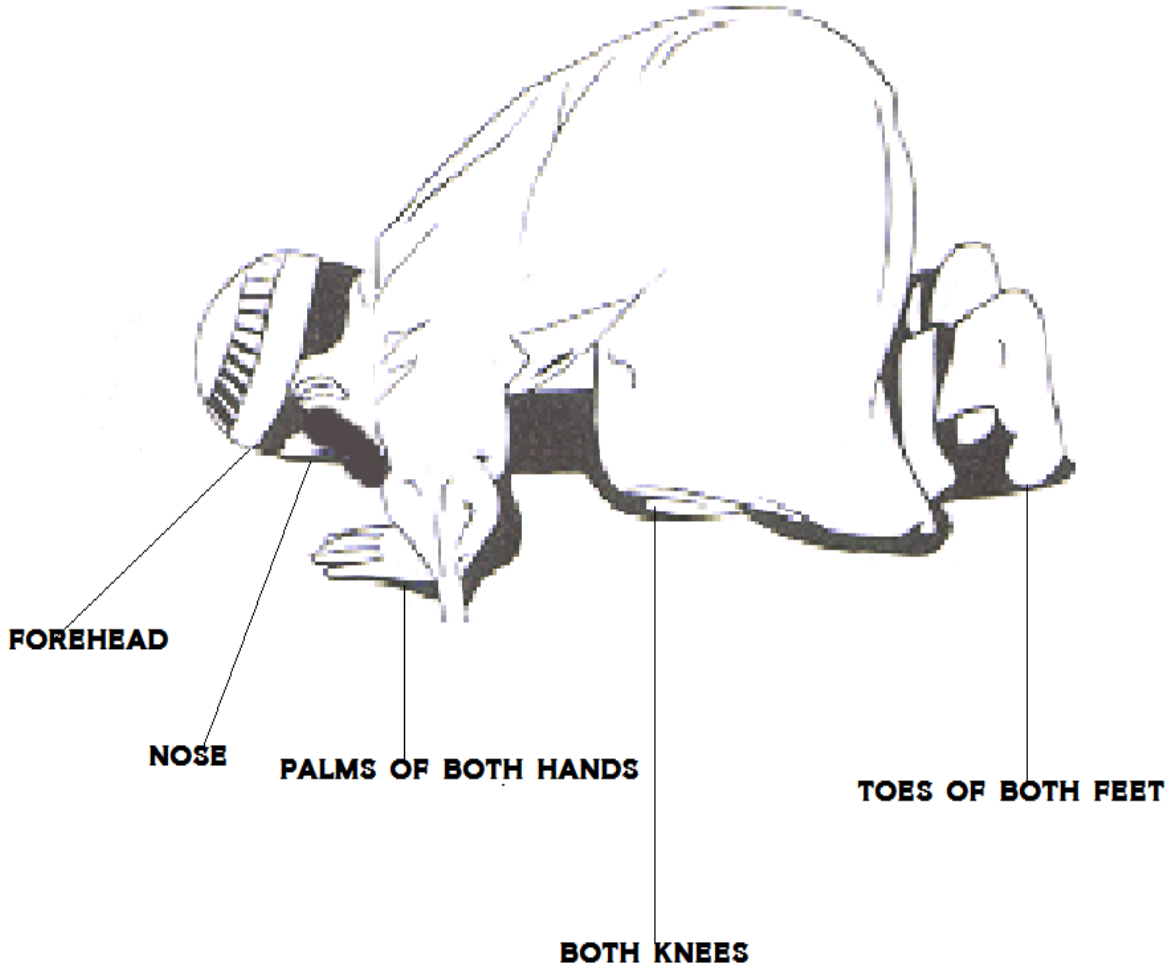


The evidence for entering sujud with the knees coming into contact with the ground before the hands is the hadith of Abu Dawud wherein Waa'il ibn Hajar narrated: "**I saw the Messenger of Allah (P.B.U.H.), when he did sujud placing his knees down (on the ground) before his hands, and when he got up he raised his hands before his knees**." This is the position accepted by the Hanafi, Shafi'i and Hanbali Madhabs. However, the Maliki Madhab prefers prostrating with the hands touching the ground before the knees. The evidence supporting the Maliki Madhab's position is the hadith of Abu Dawud wherein Abu Huraira narrated: "**The Messenger of Allah (P.B.U.H.) said 'When one of you prostrates, he should not kneel as the animal kneels; instead, he should place his hands down before his knees**.'"

3) Once in the first sujud of the first rakah, align the fingers and toes towards the Qiblah, positioning the palms away from the head and body (level with the shoulders or level with the ears), as with the position for doing pushup. The fingers of the hands should also be close together and not separated. The nose and forehead should also be placed on the ground in order to establish seven points of the contact in sujud; i.e., the forehead and nose, both hands, both knees, and the tips of the toes of both feet should establish contact with the ground.

SUJUD (SAJDA)

7 POINTS OF CONTACT

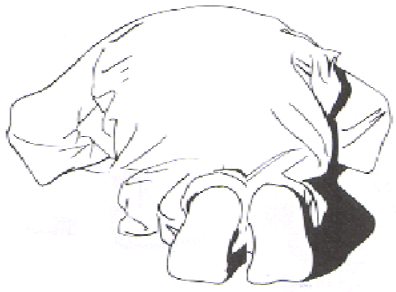


The evidence for these rulings is a hadith in the collection of Bukhari wherein Ibn Abbas narrated: "**The Prophet (P.B.U.H.) was**

ordered (by Allah) to prostrate on seven parts .... Those parts are: the forehead (along with the tip of nose), both hands, both knees, and the (toes of) both feet." Moreover, another hadith in the collection of Bukhari that was narrated by Amr bin Ata reports: "**I was sitting with some of the companions of Allah's Apostle (P.B.U.H.) and we were discussing about the way of praying of the Prophet (P.B.U.H.). Abu Humaid As-Saidi said, 'I remember the prayer of Allah's Apostle (P.B.U.H.) better than any one of you.... In prostrations, he placed both his hands on the ground with the forearms away from the ground and away from his body, and his toes were facing the Qibla**...'" What is more, the ahadith of Abu Dawud and Ibn Khuzaimah reports: "**(In sujud), He (P.B.U.H.) would support himself on his palms [and spread them]',and 'put his fingers together**.'"

It is also important to note that there is also a difference of opinion regarding the position of the feet during sujud; namely, should the feet be placed together while prostrating or spaced apart. The evidence presented by those who prefer keeping the feet together during sujud is the hadith of Bukhari wherein Aishah (RA) reportedly said: "**I noticed that the Messenger of Allah (P.B.U.H.) was not there and he had been with me in my bed. I found him prostrating, with his heels together and his toes turned towards the qiblah**, ..."

Feet together during sujud (prostration)



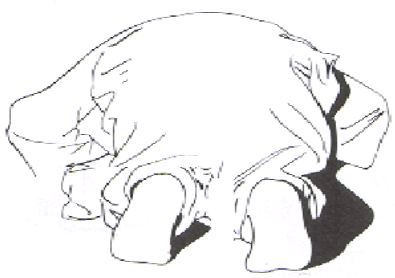
Based on the above mentioned hadith, keeping the feet together is a sunnah of the Prophet (P.B.U.H.). As such, when performing sajdah, one is permitted to prostrate with their feet together, while ensuring that the thighs and knees are separated. The evidence for keeping the knees and thighs separated during sujud is the hadith collected by Abu Dawud wherein Abu Humayd (RA) said, describing the prayer of the Prophet (P.B.U.H.): "**When he prostrated, he kept his thighs apart**." The knees will automatically separated with the thighs.

Nevertheless, those who prefer to keep their feet separated along with the thighs and knees during sajdah, maintaining that it is from the Prophet's (P.B.U.H.) sunnah, cite as evidence supporting their position the above mentioned hadith of Abu

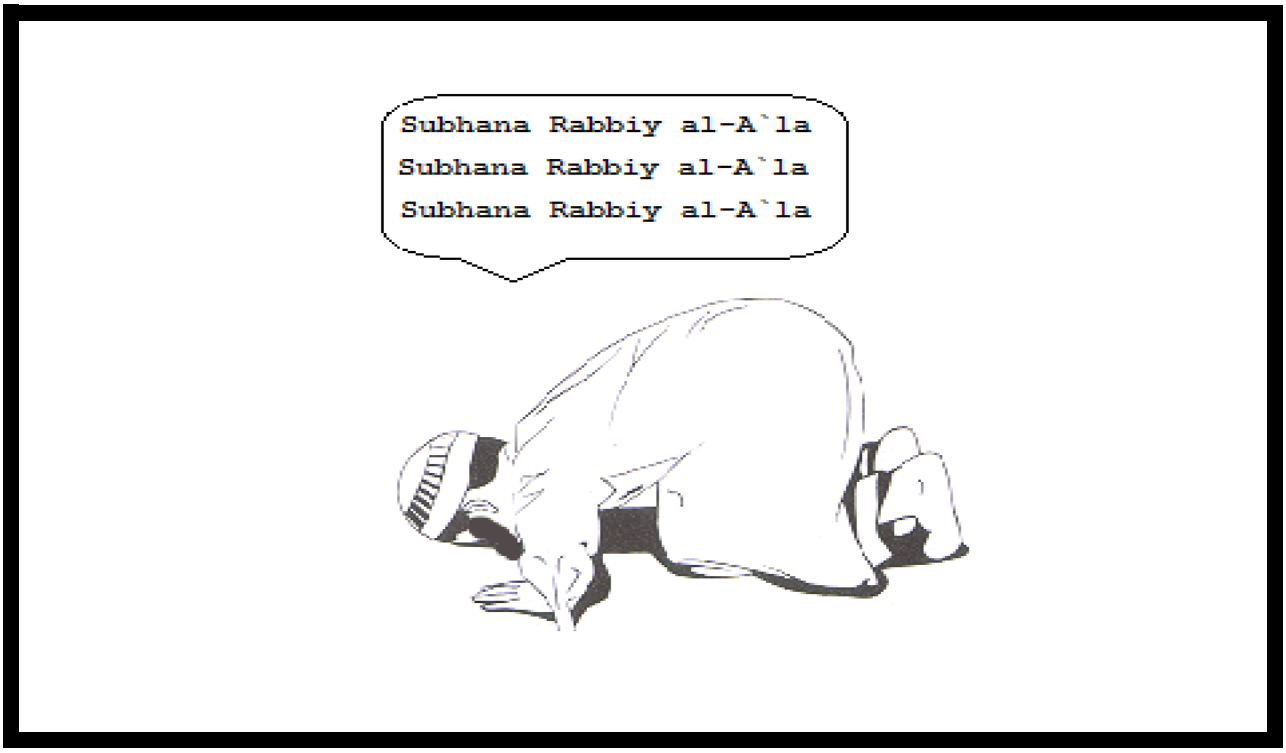
Dawud wherein Abu Humayd (RA) said, with regard to describing the prayer of the Prophet (P.B.U.H.): "**When He (P.B.U.H.) prostrated, He (P.B.U.H.) kept his thighs apart**." Their argument being, as declared by Al-Shawkaani (RA): "The words 'He (P.B.U.H.) kept his thighs apart' mean that He (P.B.U.H.)kept his thighs, knees and feet apart.'"

A final point on this matter is the statement of Al-Nawawi(RA) who reported: "Al-Shaafa'i and his companions said: 'It is mustahab (recommended) for the one who is prostrating to keep his knees and feet apart.'" Therefore, the scholars who hold this opinion maintain that since it is recommended to keep the knees and thighs apart when prostrating, quite naturally the feet should also follow the knees and thighs; i.e., the feet should also be kept apart when prostrating.

FEET APART DURING SUJUD (PROSTRATION)

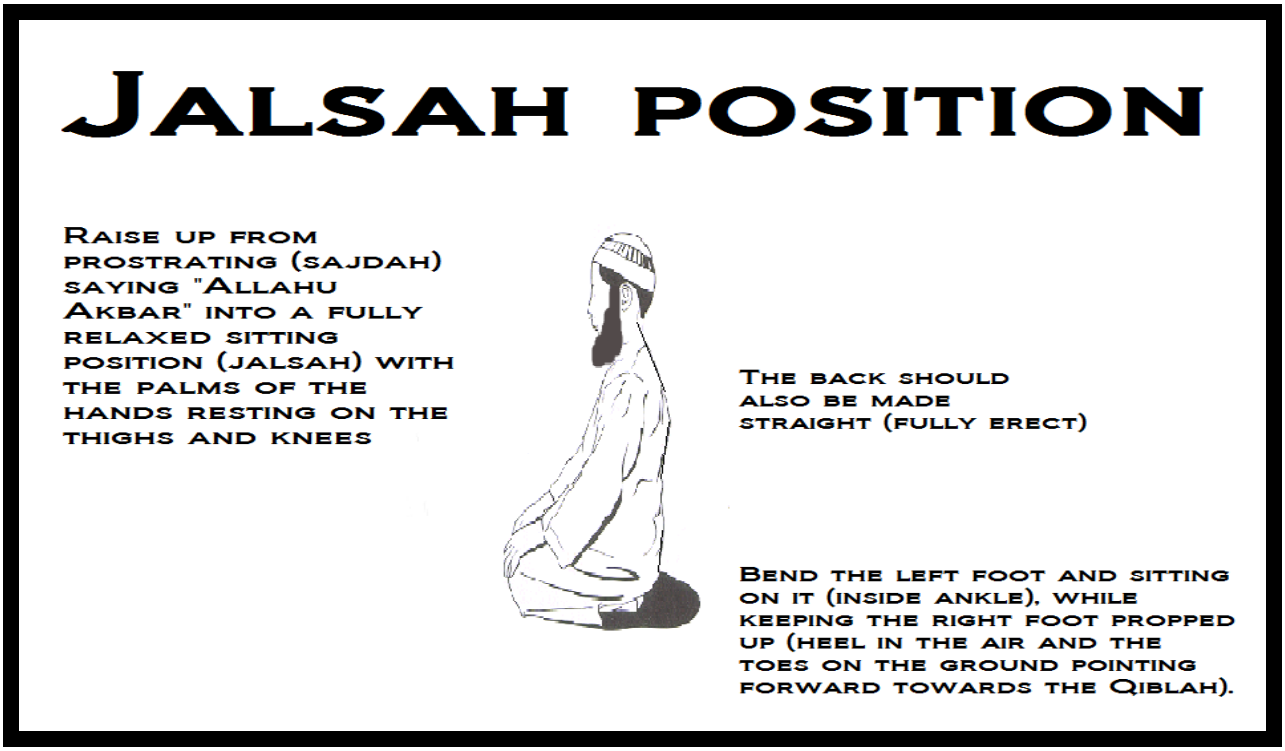


4) After establishing seven points of contact with the ground, become completely at ease/relaxed while in sujud (keep eyes open) and say, "Subhana Rabbiy al-A`la" (Glorified is my Lord, the highest/supreme) three times. (Subhana Rabbiy al-A`la can be repeated more than three times, so long as it is done in odd number units such as 3, 5, 7, etc.)



The evidence for this practice is the hadith of Imam Muslim wherein Abu Huraira narrated: "**The Messenger of Allah (P.B.U.H.) said: 'The nearest a servant comes to his Lord is when he is prostrating himself, so make supplication (in this state).**'" Furthermore, a hadith collected by Abu Dawud reports, supplicate in sujud by saying: "**Glory is to my Lord, the Most High.**"

5) Raise up from prostrating (sajdah) saying "Allahu Akbar" (fourth takbir) into a fully relaxed sitting position (jalsah).


JALSAH POSITION
RAISE UP FROM PROSTRATING (SAJDAH) SAYING "ALLAHU AKBAR" INTO A FULLY RELAXED SITTING POSITION (JALSAH) WITH THE PALMS OF THE HANDS RESTING ON THE THIGHS AND KNEES
THE BACK SHOULD ALSO BE MADE STRAIGHT (FULLY ERECT)
BEND THE LEFT FOOT AND SITTING ON IT (INSIDE ANKLE), WHILE KEEPING THE RIGHT FOOT PROPPED UP (HEEL IN THE AIR AND THE TOES ON THE GROUND POINTING FORWARD TOWARDS THE QIBLAH).

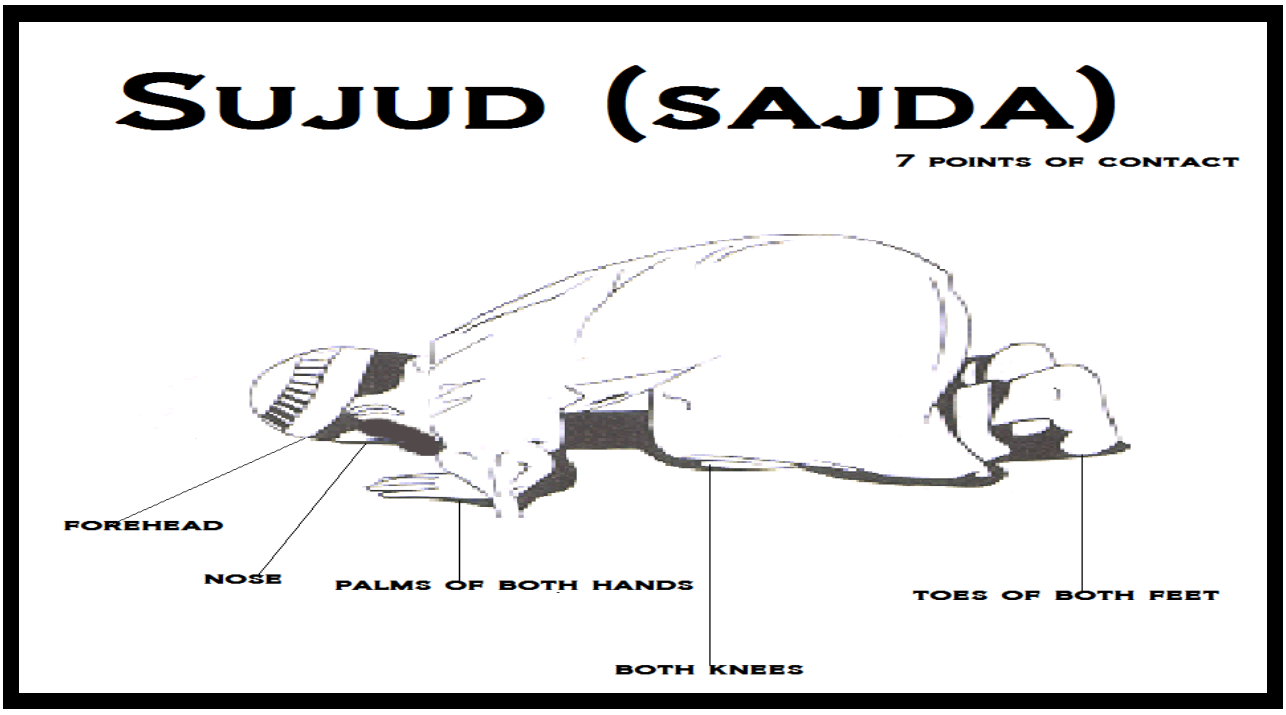
While in jalsah, the palms of the hands should be positioned on the thighs and knees (the right palm on the right thigh and knee and the left palm on the left thigh and knee), while simultaneously bending the left foot and sitting on it (inside ankle), while keeping the right foot propped up (heel in the air and the toes on the ground pointing forward towards the Qiblah). The back and head should also be made straight (eyes positioned on the place of prostration).

The evidence for this ruling is the hadith of Bukhari wherein Ikrima reported: "..... **He (P.B.U.H.) used to say Takbir on prostrating and on raising his head from prostration**....." What is more, another hadith in the collection of Bukhari that was narrated by Abu Huraira reports: "..... **prostrate calmly till you feel at ease and then raise (your head) and sit with Calmness till you feel at ease and then prostrate with calmness till you feel at ease in prostration and do the same in the whole of your prayer**." Furthermore, a hadith collected by Imam Muslim that was narrated by Abdullah bin Zubayr reports: "**When the Messenger of Allah (P.B.U.H.) sat in prayer, he placed the left foot between his thigh and calf and stretched the right foot and placed his left hand on his left thigh and his right hand on his right thigh**." Lastly, a hadith in the collection of Abu Dawud that was narrated from Muhammad ibn ‘Amr ibn ‘Ata’ reports that Abu Humayd al-Saa’idi said: "..... **Then he (P.B.U.H.) went down in prostration, then he (P.B.U.H.) said 'Allaahu akbar' and held his upper arms away from his body and spread out his toes. Then he (P.B.U.H.) would tuck his foot under his body and sit on it. Then he (P.B.U.H.) sat upright (in jalsah) until every bone returned to its place**.'"

Special note: In this position one can make duah to Allah. The evidence for this practice is the hadith of Abu Dawud wherein

Abdullah ibn Abbas reportedly said: **"The Prophet (P.B.U.H.) used to say between the two prostrations: 'Allaahumma ighfir li warhamni wajburni wahdini warzuqni (O Allah, forgive me, have mercy on me, guide me, heal me, and provide for me).'"**

6) Pronounce the fifth takbir (Allahu Akbar) while in jalsah to initiate the second sajdah of the first rakah.



Once seven points of contact are established with the ground during the second sajdah of the first rakah, calmly say, "Subhana Rabbiy al-A`la (Glorified is my Lord, the highest/supreme) three or more times in odd number units.

The evidence for this practice is a hadith collected by Bukhari wherein A'isha reportedly said, **"The Prophet (P.B.U.H.) used to**

often say in his ruku and sajda, 'Glory be to You, O Allah, our Lord, and by Your praise. O Allah, forgive me!' ....'"

7) After calmly saying, "Subhana Rabbiy al-A`la (Glorified is my Lord, the highest/supreme) three times, once again, raise up from prostrating in sujud into a fully relaxed sitting (jalsah) position.

JALSAH POSITION

RAISE UP FROM PROSTRATING (SAJDAH) SAYING "ALLAHU AKBAR" INTO A FULLY RELAXED SITTING POSITION (JALSAH) WITH THE PALMS OF THE HANDS RESTING ON THE THIGHS AND KNEES

THE BACK SHOULD ALSO BE MADE STRAIGHT (FULLY ERECT)

BEND THE LEFT FOOT AND SITTING ON IT (INSIDE ANKLE), WHILE KEEPING THE RIGHT FOOT PROPPED UP (HEEL IN THE AIR AND THE TOES ON THE GROUND POINTING FORWARD TOWARDS THE QIBLAH).

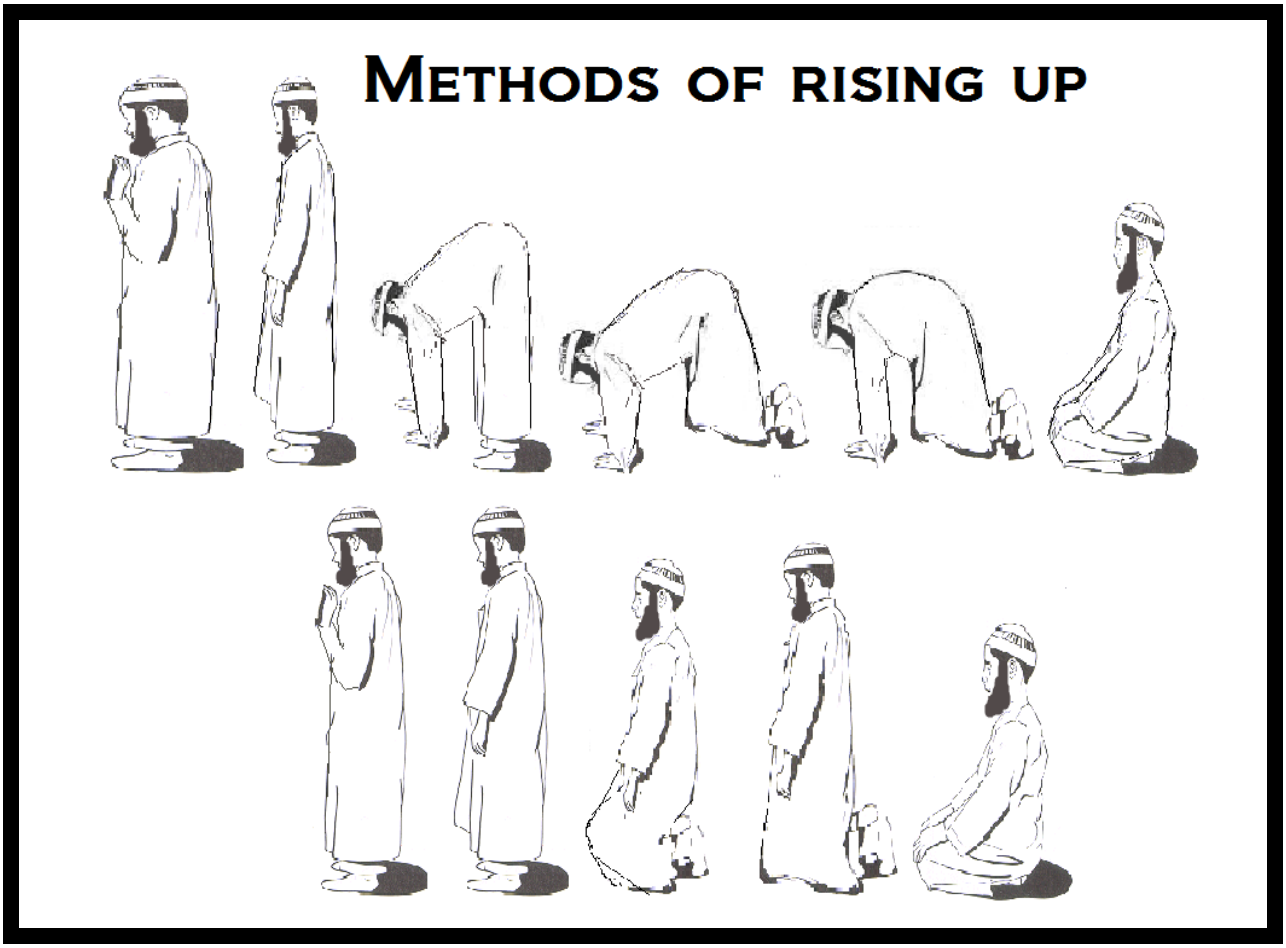
While in the second jalsah of the first rakah, again place the palms of the hands on top of the thighs and knees, while simultaneously bending the left foot and sitting on it (inside ankle), while keeping the right foot propped up (heel in the air and the toes on the ground pointing forward towards the Qiblah). Then pronounce the fifth

takbir (Allahu Akbar), with the back and head being made straight, while the eyes remain fixed on the place of prostration. Once the back is fully straight (this sitting for rest a longer while before standing is termed "Jalsah al-Istiraha"),

The evidence for this ruling is the hadith of Bukhari wherein Ikrima reported: "..... **He (P.B.U.H.) used to say Takbir on prostrating and on raising his head from prostration**....." What is more, another hadith in the collection of Bukhari that was narrated by Abu Huraira reports: "..... **prostrate calmly till you feel at ease and then raise (your head) and sit with Calmness till you feel at ease and then prostrate with calmness till you feel at ease in prostration and do the same (raise the head) in the whole of your prayer**." Furthermore, a hadith collected by Imam Muslim that was narrated by Abdullah bin Zubayr reports: "**When the Messenger of Allah (P.B.U.H.) sat in prayer, he placed the left foot between his thigh and calf and stretched the right foot and placed his left hand on his left thigh and his right hand on his right thigh**." Lastly, a hadith in the collection of Abu Dawud that was narrated from Muhammad ibn ‘Amr ibn ‘Ata’ reports that Abu Humayd al-Saa’idi said: "..... **Then he (P.B.U.H.) would tuck his foot under his body**

and sit on it. Then he (P.B.U.H.) sat upright (in jalsah) until every bone returned to its place.'"

8) After raising up from prostrating in sujud, pronounce the sixth takbir (Allahu Akbar), while sitting in the jalsah position. Then, calmly stand up and raise the hands up to the shoulders in order to enter the second qiyam position of the salat.



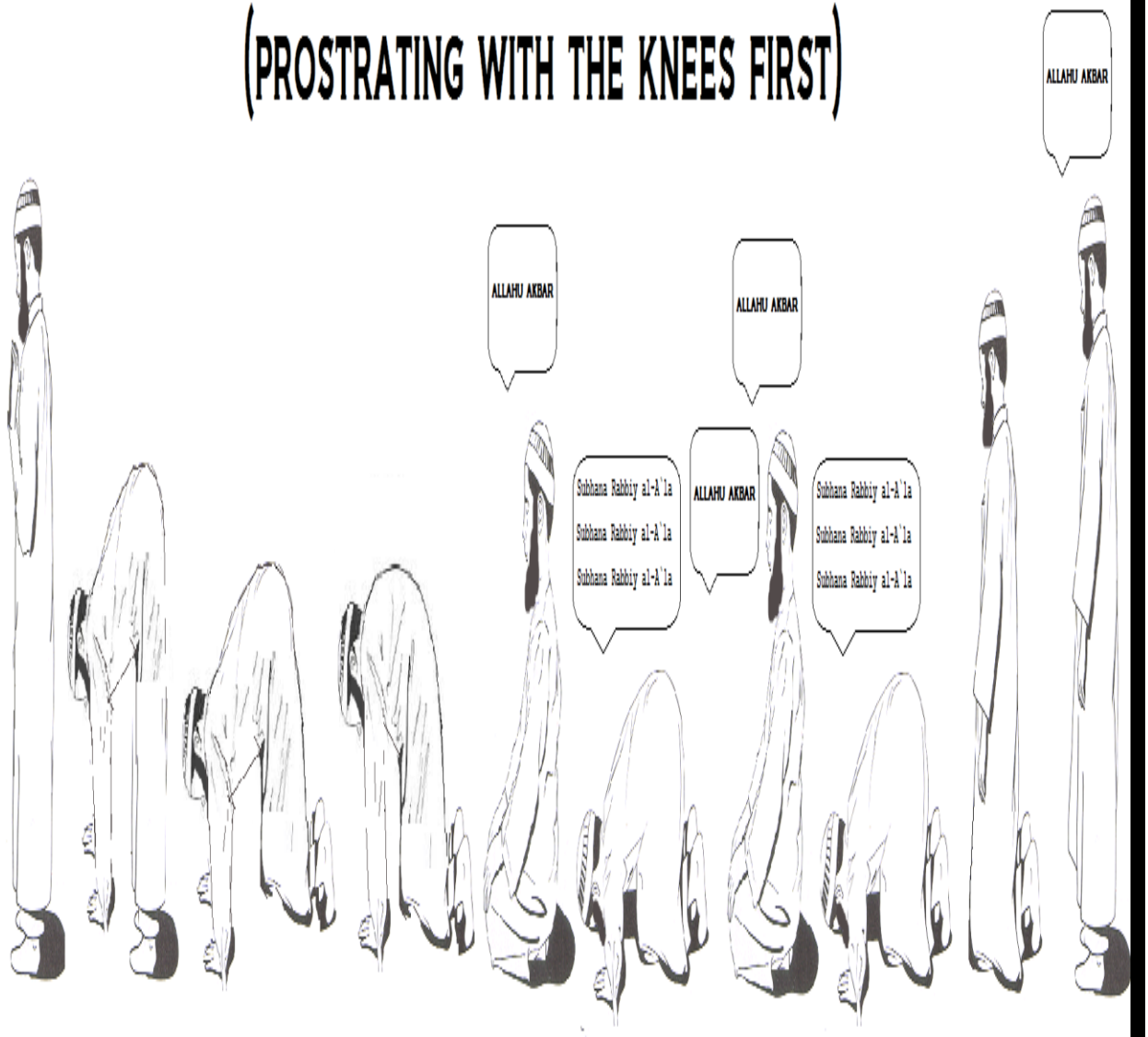
During the process of standing up from sujud after pronouncing the fifth takbir (Allahu Akbar), one should do so by either

raising the hands before the knees or by placing the hands down on the ground to assist with raising the knees and body to a standing (qiyam) position. The evidence for these rulings is the hadith of Abu Dawud wherein Waa'il ibn Hajar narrated: "**I saw the Messenger of Allah (P.B.U.H.), when he did sujud placing his knees down (on the ground) before his hands, and when he got up (from sujud) he raised his hands before his knees**." Also, the hadith collected by Bukhari reports: "**He (P.B.U.H.) would get up for the second rak'ah, supporting himself on the ground (with the hands)**." Furthermore, a narration of Baihaqi (RA) reports: "The Messenger of Allah (P.B.U.H.) would clench his fists during salat, supporting himself with his hands when getting up." It is also worth mentioning that this is the opinion of Shaykh Albani (RA) who reported: "He (P.B.U.H.) would sit up straight on his left foot, at ease, until every bone returned to its proper place, then stand up, supporting himself on the ground; and he would clench his fists (literally, as one kneading dough), supporting himself with his hands when standing up."

It is also important to note that the scholars have not reached a consensus regarding the ideal method of rising up to qiyam from sujud. The opinion of some is that getting up by the support of fists is effective only at the time of necessity, such as due to old age, illness, obesity, etc.

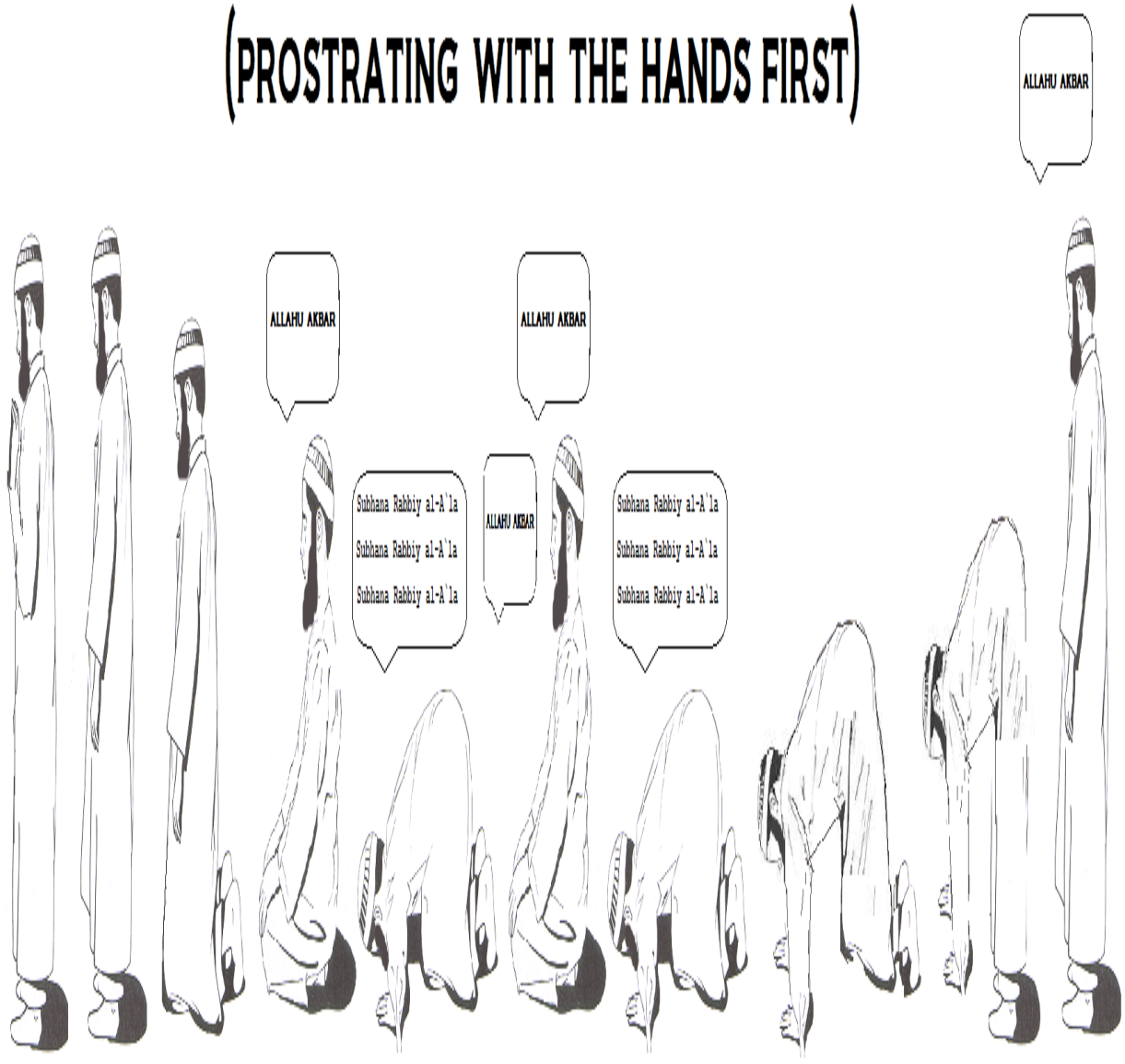
The steps of the 1st sajdah

(prostrating with the knees first)

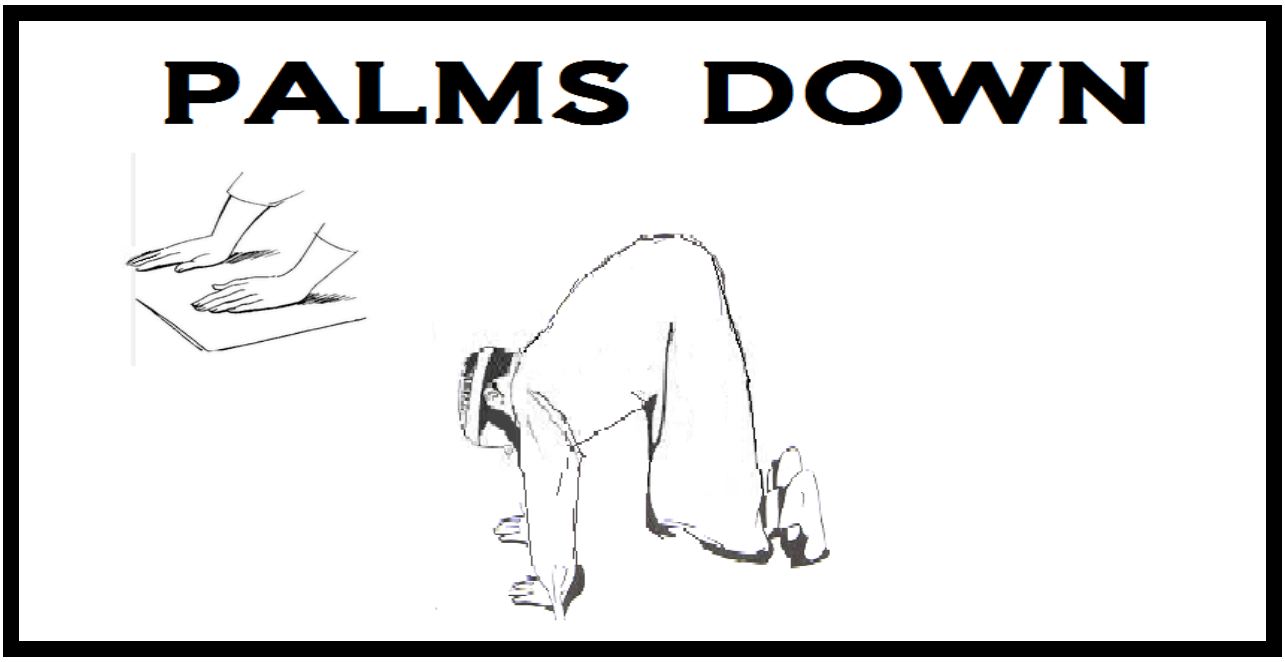


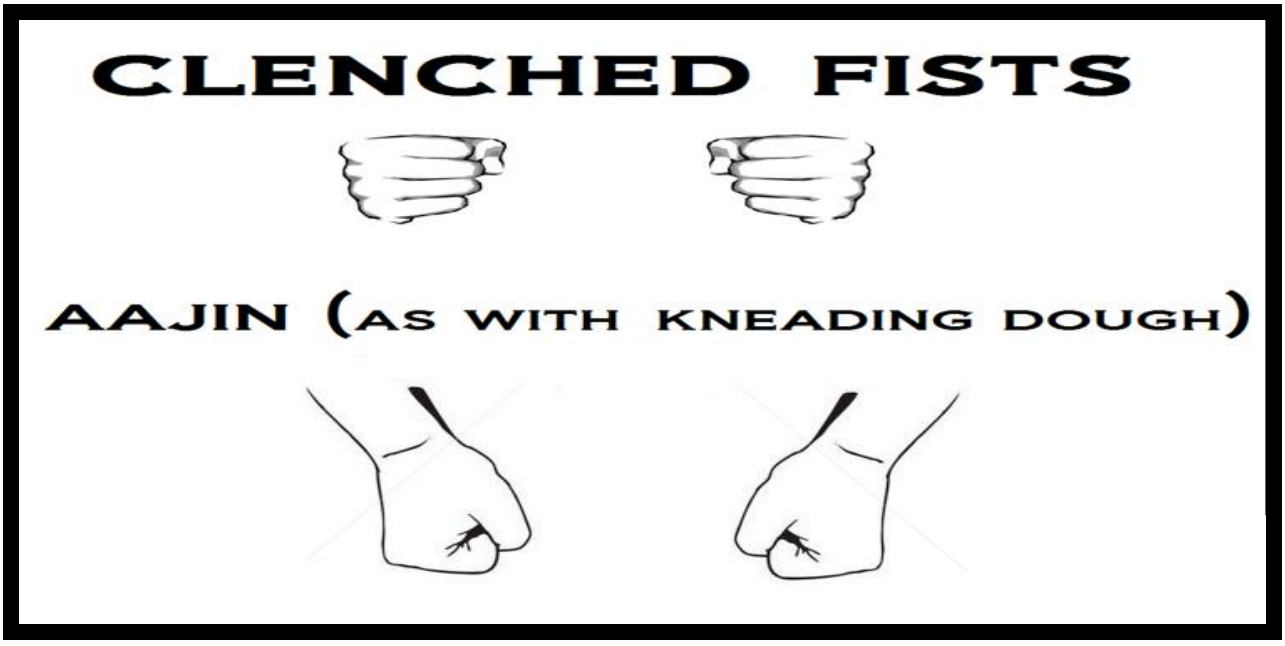
The steps of the 1st sajdah

(prostrating with the hands first)



It is worth mentioning that when returning to the qiyam (standing) position from sujud, Muslims generally engage in the practice of doing so by either placing the palms flat on the ground, as with performing sujud or by placing the knuckles down on the ground; similar to the method one uses to knead dough.





Both methods are supported in ahadith. However, the scholars have not reached a consensus regarding which method is ideal. Thus, making either method acceptable.

The hadith used as evidence to prove that when a Muslim stands from sujud, in order to enter the qiyam position of the next rakah, he should do so by supporting himself on clenched fists like a person kneading dough, reads as follows: "**When the Prophet (P.B.U.H.) would stand up in salah he would place his hands upon the ground just as an aajin does**." Shaykh Albani (RA) classified this hadith as being sound. However, Hafidh Ibn Hajar (RA) has a difference of opinion, and says in al-Talkhees al-Habeer: "Ibn al-Salah (RA) has said in his notes on al-Waseet that this hadith is not authentic and is unknown; and further states that the word aajin pertains to an old man rather than kneading dough. With this being said, Ibn al-Salah (RA) also maintains that "ajn" (the root from which the word "aajin" is derived) pertains to the heavy leaning on the hands (palms) for support, and not the clenching of the fists. Imam Nawawi (RA) also shares the opinion of Hafidh Ibn Hajar (RA) and is reported to have said in Sharh al-Muhaddhab that the hadith in question is weak or false, and it has no basis."

Nevertheless, the renowned hadith scholar, Bukhari reported in his book under the section titled, "Supporting oneself while

getting up from prostration," that Malik bin Harith was asked about the prayer of the Prophet (P.B.U.H.). He said, "**It was like the prayer of our Sheikh Amr Ibn Salama.' Ayyoob said, The latter used to pronounce the Takbeer perfectly when he raised up from the second prostration (of a rakah in jalsah) and would sit for a while, and then supported himself on the ground before standing up.**" Additionally, in Al-Fath, Al Hafiz Ibn Hajar (RA) reportedly said that the purpose of Bukhari's title, "Supporting oneself while getting up from prostration" is to highlight the action of clenching one's fists on the earth at the time of getting up from the prostration or at the time of sitting.

Lastly, Ibn Qudamah relates from Ali the hadith of Bukhari which reads: "**It is Sunnah in prayer that when one stands up during the first two rakah, that they should not clench their fists on the earth except if they are aged and cannot stand without support.**" Sheikh Albani classified this hadith as being "weak in the context for which it is being used;" because, it is contrary to the sound hadith of Al Baihaqi wherein Al-Azraq bin Qais reportedly said, "**I saw Ibn Umar performing prayer, when he got up from the second rakah he put his hand on the earth and leaned on them to get up. I said to his sons and his companions, perhaps he is doing so due to his old age. They said, 'No, this is the usual way of performing prayer.**" Allah knows best!